inexpressible joy, which., sympathetically studied, judiciously
adopted, intelligently imparted and reverently received,
might form the pabulum—the staple food—for his and many
a coming generation of eager seekers after God. In this
spirit^ not of a prudent adherence to mere antiquity, but
of an honest search for, and a grateful appreciation of the
seeds of imperishable truth, he sought to lay down the
Vedanta of the *Upanishads,* stripped of its strange and dis<
gusting coverings, as the basis of the new national life,
He possessed the courage, the perseverance and the self-
denial of the true miner and of the true scholar ani found
even in the darkest and dustiest shafts real nuggets of thought
and inspiration ani precious jewels of faith ani hope. It
was because he recognised in the *Upanishais* seeds of eternal
truth and was bold enough to distinguish between what
was essential in them and what was not, that he translat3d,
with expositions of his own, some of the principal Upanishads
and also the Vedanta Sutras and the Bhagavadgita which
were concealed within the more or less inaccessible curtain
of the Sanskrit language, into English, Hindustani and
Bengali and also published, for the

edification of all religions
denominations in India, what he called
<(An **abridgement**
of the Vedanta or the **resolution of all**
the Vedas, **the**
most celebrated and revered work of
Brahmlnical
theology, establishing the Unity of the
Supreme Being
and proclaiming that He alone is the
object of pro-
pitiation and worship.^

Thus Ram Mohan funded his
message on the
Upanishads for their intrinsic worth as "
the one unsectarian
basis and meeting place", the suggestive
source and the
harmonising synthesis—of the various
schools of Indian
thought. Among the national scriptures, he
valued the
Upanishads for their divine authority of
eternal truth;
among the great €t world books ", he
welcomed them for
their bracing, cheering national air. Thus
does the soul